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gists, as well as neurologists and alienists, will most heartily welcome this as a boon of the highest practical value for their work. In few topics is its really valuable literature more widely scattered in many languages and in publications of more various kinds. As far as we have examined this great work, we find nothing in it not worthy of hearty commendation, and all interested will share our earnest hope that the yearbook will meet the encouragement it so well merits and be continued.

With Pillon's *Année Philosophique* now in its ninth year; the *Année Psychologique* of Binet and Henri; the *Année Biologique* of Delage, the student of psychology, in the large sense of that word, has aids to his work that are not only valuable, but indispensable.

L'Education des Sentiments, par F. THOMAS. Paris, 1899. pp. 287.

Intellectualism has been the ideal of education, but in the present reaction against its ideals there is a tendency to study and train the sentiments. Pleasure is a guide and aid, and pain makes pleasure more intense and puts us on our guard against many evils. Neurasthenia, which increases pain, is combated by change of work, rest, exercise, country life, rules of hygiene. Fear is educable by judicious exposure to it, anger by restraint, curiosity by rational gratification, etc. The instinct of property, self-esteem, social inclination, friendship, patriotism, sympathy, pity, love of truth, of play, the beautiful and good, are all educable by various means. The book is very interesting and suggestive.

A Study of the Ethical Principles, by JAMES SETH. Chas. Scribner's Sons, New York, 1898. pp. 470.

This third and enlarged edition makes this one of the very best of modern books upon the subject. It is the outcome of years of continuous reflection and teaching in which the author has sought to rethink the entire subject, and to throw some light upon the real course of thought to ancient and modern times. He has particularly striven to recover and in part restate the contributions of the Greeks, especially Aristotle. He prefers to be called an eudæmonist in the original sense of that term. The present edition contains a new chapter on the nature of ethics which explains the more limited view of this field which further reflection has forced upon the writer. In the second part a new chapter on moral progress has been added, and a sketch of literature is appended to each chapter.

Theories of the Will in the History of Philosophy, by ARCHIBALD ALEXANDER. Chas. Scribner's Sons, New York, 1898. pp. 357.

The writer, formally Professor of Philosophy in Columbia College, here attempts the concise account of the theory of the will from the earliest Greek thought down to about the middle of the present century. He modestly disclaims the title of history because he has only included the theories of the more important philosophers. He holds that historical treatment is indispensable to the proper presentation of the subject, and closes his view with the theory of Lötze with an intimation that it will be continued later. Theory, the author thinks, has tended to make us regard no psychical states as self explanatory, but rather as a result of antecedents or as compounds of simpler elements. This is seen in the tendency to seek the germs of adult psychic states in the infant mind, and even in animals, as well as to take the brain into account. These facts inspire the hope that the genesis of conscious volition may be explained more clearly. Will is considered in the Socratic period, in stoic and epicurian theories, in Christian theology, in British philosophy from Bacon to Reid, on the continent from Descartes to Leibnitz, and in Germany from Kant to Lötze.